

Indeterminate Existence in Sirohi



By Slavoj Zizek

I. The Problem of Nothingness, Being and the Question of the Meaning of Being

First, there is the problem of a deadlock in a relationship, from here on there is no society, there is no woman, and the woman does not exist. The love for slogans in Sirohi, is also, the big Other, a dramatic announcement is finally non-existent, these types of antinomies, then develop the oeuvre of Lacan, into Sirohianism. First the phase of real crisis in the traumatism of a woman, then the shift to Symbolic analysis on far right politics, mediating the two then in a negation of negation, as a real crisis in society, being a real crisis in a woman's life. From here on the problem of nothingness, and inexistence, is the problem of Lacanian real deadlocks of desire, becoming Sirohi's transmission, Lacan says there is a impasse, and then when asked what is his ontology, Sirohi replies, the subject, while in Lacan he is in a state of trepid denouncement of the subject. The subject does not exist in Lacan, in Sirohi, the subject is the forceful event. While the subject in Lacan is finally at a destitution and reduction to a process of transmission called psychoanalytic cure, his clinical cases reveal a complete tragic woman, and her fidelity to the psychoanalytic process of moving towards the object a, the correct materialism of the faithful woman. In Sirohi, this catastrophe is in parallax to an encounter or love event, that is Truth, or a discourse of Truth, which is finally the Truth of psychoanalysis, a pure event which wins, like a dice-throw of aleatory ruptures, in the wake of the pure fragment called time, and subject.

II. The Problem of Le Tienpe ou la Destruction

From here on we develop the problem of nothingness and indeterminate existence, as finalitude, the finalitude of the subject. It means there is a subject in a terminal condition, which is then Lacan's judgement that there will be a impasse to the subject at all times, a barred subject, and a destruction so powerful, that it will critique the Symbolic as its destitution and void, the materialism of the void. It means we have become a tragic key, in philosophy, that the ethics of psychoanalysis is the condition of finitude and tragic events, that pass by the subject, which is finally in a condition of pure destitution and finitude. In Sirohi this is turned positive, like a destruction that reduces to a minimal the maximal enemy, which constitutes the work of the subject in a pure process of psychoanalytic tension in politics towards the real of a violent uprising. I uprise as Lacan says in a personal comment to Althusser, that is Sirohi, the event, is spontaneity in Trotsky, which is enough.

III. The Problem of Being or Ontology, what is your Transmission Sirohi re-interprets Lacan

From here on there is only a freefall, in Sirohi, the subject is finally the victory of the people, it is the real as a viscissitude of all problems uncovered. It is a messianism from Althusser, which is nothing other than den, or nothing, which means that matter will be transformed into a set of parallel atoms, which decline, and this is a little piece of the real, a subject. The subject is the truth of Ontology.

IV. What is Ontology in Badiou?

From here on we re-interpret Alain Badiou, not that the subject is a destruction of the Symbolic towards the real of Maoism, and direct class confrontation and mass politics as the binding of the state of the situation, as the parallax power set and event, suppressed by spurious force and infinity, and re-contextualised as a set of infinite generic sets and sub-sets by the fidelity operator, or party. But its inversion in Sirohi, that the party will force its insurrectional violence on the state, and become its measure in subtraction towards the pass of the impasse, in a pure subject, the Aeschylean party and leadership, which upholds the anti-philosophical maxim from Lacan, I rise up against philosophy. This is Sirohi's view, that all of Lacan is a determinate existence becoming lesser, which enters nullity instead of this evisceration of the subject, the psychoanalytic cure is not a tragic belief in the past of happiness, but a big Other which is destroyed at will. And this leaves us with distrust even in any positive order, as the Heideggerean tenor, destruction, that commences with Sirohi's work, *We, and People*, which is a small document written by Saroj Giri. That Sirohi is a small subject, a small other, who becomes big Other, as the parallax sublime, which also means finally a leader, who will be a representation of the classes and proletariat by himself, which becomes then the measure of the subtraction, called self-negating death drive, which clears the space for the Symbolic real, or the real as a passion which then installs Christ and St. Paul as its path.